

4476 1098  
3

A

# SERMON

PREACHED IN S<sup>c</sup>. MARIES  
at Oxford the 24. of March being the  
day of his sacred Maiesties inauguration  
*and Maundiet hursday.*

---

BY

JOHN KINGE Doctor of Divinity, Deane  
of Christ Church, and Vicechancellor  
of the Vniversitie.



---

*At Oxford,*

---

Printed by Ioseph Barnes. 1608.



26 Thus David the Sonne of Ishaj reigned over all Israell.

27 And the space that hee reigned over Israel, was forty yeare: seven yeare reigned he in Hebron. & three and thirty yeere reigned he in Hierusalem.

28 And he died in a good age, fullof daies, riches. & honour, & Salomon his Sonne reigned in his steed.



Y text is like the time which the Christian world now solēnizeth, and shal to the worlds end. Both are divided, text and time, into two parts: in the former whereof is death, life in the later, corruption, dissolution in the one, reparation and resurrection in the other. The difference is, that the subiect of the changes & vicissitudes in my text, are two differēt persons, *David* and *Salomon*, Father and Sonne; one dieth and giveth over reigning, the other beginneth his reigne and liueth on. But the subiect of change in this anniversary and perpetuall rememoration is a *David* to [*inveni Davidem servum meum, oleo Sancto meo unxi eum, ver. 9. Psal. 21.*] and the *Sonne of David* [*Hosanna filio David, 21. Math. 9.*] and the *successor of David*, [*Dabit ei dominus sedem David patris eius, 1. Luk. 17.*] But this *David*, and this *Sonne* and *successor of David*, are one and the same person that both died and lived, suffered and conquered, lost (in the eie of the world) & recovered his kingdome.

I thinke my selfe happy that the comming so neare



together, of two such in their severall kindes so great festivities (the foote of the one, you see, treadeth vpon the heele of the other, this feast which we now hold is the vigilles and forerunner to that other feast) the celebration of one of which, we owe as Christians, of the other, as the childrē of this Land, & English subiects, giueth mee so iust an occasion, together with my principal aime at the one, to haue a collateral, sidelong aspect at the other, and in the full body of the one, which my purpose and talke is to describe, to descric some shaddow, semblāce of the other (for in them both, was the falling & rising of a king, in thē both, for the time both the bale & blisse of *Israel*) & whilst I am casting my treasure (the richest of the riches of Gods spirit that my sinful soule hath receiued, the best of my meditations and speech) into the treasury of this happie daie, to which we all come to offer frō the abundance of our harts and bounden duety we ought, & owe, to our *David* deceased, & our *Salomon* that now is, I may also cast in a mite by the way, & for introduction sake, in honor of my ever-blessed saviour, the king of kings, who was dead and is alive, and liueth for evermore Amen, and in remembrance of his *καταπονήριον πάθος*, world-sauing passion the price of our soules, & that his *posthuma immortalitas*, conquest ouer death, after death, the precedent and pledge of our eternal happiness.

How small an alteration of words will fit the whole frame and tenor of my text, vnto that other *King*, the antitype of *David* and *Salomon*? whose kingdome was not of this world, he vsed no legions of Angels or mē,

neither



neither chariots nor horsemen, he had no pallace nor Court, not so much as the hole of a Foxe to couch in, no crowne, but of thornes, no sceptre, but reedes, noe throne, but his crosse; yet was he a king indeed, *factus est principatus super humerum eius, & Constitui regem meum super Sion*, and held and stiled to be a king, yea the king of the Iewes, and that with a pen of adamant [*quod scripsi, scripsi*] what I haue written I haue written, and wil not goe from it. Thus then maie we read his storie. *Igitur Iesus filius David regnavit, &c.* Thus Iesus the sonne of David of the roote of Jshai reigned over al Israel (for to the houle of Israel was he sent) & the space that hee reigned over Israel was (the later of the two numbers in my text) three and thirtie yeares. So long as he liued he reigned *simul filius, simul Caesar*, a King from his birth where is hee that is BORNE king of the Iewes? Thirtie yeares reigned he in Hebron, a priuate and retired life vnder the name & habitt of a carpenters sonne, & three yeares in Ierusalē, in the light and admiration of the whole world. And hee died, the good shepheard for the life of his sheepe; J might saie, after a pilgrimage of few and evil daies: *in aetate non bona*; and neither full of daies for *abscissus est de terrā viuentiū* 53. Es. He was cut out of the land of the liuing, David is said to haue slept, because his death was natural, and quiet, this was violent; nor full of riches, that had not a throwd, but lent him, to be wrapt in, nor full of honor, that with many a *vah*, & wagging the head, & *fy vpon thee, fy vpon thee, crucify him, crucify him*, was exiled the world; and so far of from Salomon his sonne to raigne in his stead, that is, from any

9. Es.  
2. Psal.

hope of succession, that the hearts of very disciples brake & they saie one to another *Nos sperabamus*, we hoped it had beene he that should haue restored Israell 24. *Luc.* but our hope faileth vs as the sommer waters. But I wil keepe the line of my text, and saie, in the language therof, *he died*, not old, but *in a good age*, hauing liued long enough, *satis natura*, by cause, *satis gratia*, to purchase the good of his people, *satis gloria*, to procure the glory of his owne name: *ful of daies*, for though he were loone dead (*non dimidiavit dies suos*) he saw not the halfe of threelkore & tē years, which is the life of a mā, yet fulfilled he much time. *Ful of riches*. Ladē with the spoiles of the Gētiles, & his bosome filled with the soules of his saints (every soule richer thē a world) as a mowers with sheaues: full of honor, whē the face of whole nature chāged at his death: the sun being clothed in black, the pillers of the earth rocking, the vaile of the tēple rending hir garmēts, & the rocks not their garments, but their hearts, the graues of the dead opening their more then brazen gates, & disclosing their flaine: finally death it selfe vanquished, principalities and powers triumphed, Satan and his whole kingdome trodden vnder foot. And after al this, not *Salomō*, his *Sonne*, to reigne in his steede, but himselfe, a greater then *Salomon*, heire apparant to his own kingdome, succeder in his owne throne, one and the selfe same Phoenix, out of his owne ashes rose and reigned over all *Israell*, and to the ends of the earth, and of his kingdome shall there neuer be an end.

Diuision,

I come now to the prototypes, the right *David* & *Salomon* which my text speaketh of. Thus *David* the

*Sonne*



*Sonne of Ishai, &c.* Where you see there are two persons, *David* and *Salomon*; and accordingly two partes, first the cession or decale of the one, secondly the succession and supply of the other.

In the person of *David*, I obserue especially the 2. principal verbes, *Regnavit*, *he reigned*, and *mortuus est*, *he died*; for in these two, is his whole storie comprised.

David.

Of the former it is said, *Regnavit super universum Israel*. I wil not so much nūber as weigh my words.

But if *super* had stood alone in my text, & *regnavit* had beene away, it had attributed some dignity vnto *David* more then others. Where man is *over* but beasts, as the shepheard over his flocke (which was sometimes the case of *David*) and as *Amos* over his hearde; nay, where beasts but over beasts, as the tallest and goodliest Bee is over the Bees, and the armies of Grasshoppers and Ants haue their leaders, where-soever *super* is found, it importeth a superiority, excellencie, preheminance, and a kinde of ability, vertue and skil, which the inferiours submit themselves vnto. Thus the minde is over the body, reason over the appetite, the head over the foote, the Sun and Moone over the rest of the starres, becauie God hath enriched, magnified them, with some greater measure of grace, and dignified them with a note of honour more then others.

1. Super.

But here is more then a *super* in my text: a superiority supreme, ἐξῆτα ὑπερέχουσα, an high commaunding authority, man ouer man [ *nullum morosius animal, nec maiori arte tractandum* ] nor as a father is ouer his sons, nor a Lord over his servants, nor a captaine over his

2. Regnavit  
super.  
Seneca.

hundreths and fifties, over limited and determinate charges, not by iudicature alone as *Samuell* and the Iudges, nor by way of Lieutenantship, deputation, subordinate prefecture whatsoever, but as a King over subiects. *Regnavit, he reigned: a proconsul, viceroy for God, a mortall God, imago* (the next, and most glorious vpon earth) *administrans omnia Dei*; able to say of himselfe, *Ego ex omnibus mortalibus placui, electus sum, qui in terris deorum vice fangerer*: I am cholen out of thousands, to sit in the seat of God, and execute his iudgements.

Id.

3. Super Israel.

August.

89. Psal. 27.

There is yet more. *Super Israel'e*. Og was king over *Basan*, *Seon* ouer the *Ammorites*, & others ouer other the kingdomes of *Canaan*. Infamous kings, infamous kingdōs, the names of the one writtē, the carkasses of the other, laid & buried in the earth. Great *Assuerus* over an 127. prouinces, the great Emperor of the turks over 72 kingdomes, 3. Empires, to omit the rest, were not comparable to *Dauid*, reigning ouer *Israel*. The rest are *populus non populus*, by the phrase of the holie ghost; *turba* that is, *turbata multitudo*. a body without an ey, *Israel* is the people, the peculiar, the inheritance, the beloned treasure, the Sonne, the first borne of the Lord, & the king over *Israel*, *primogenitus regum, excelsus praeregibus terra*: where though there bee not *multiplicata gens*, as els where, yet is there *magnificata latitia*, lesse store of people, more abundāce of grace, not *vastus cremus*, a wast desert, but *civitas unita*, ornata *Sparta*, *hortus aromaticus*, *ager cui benedixit dominus* 27. Gen. 7. a Citty at unitie in it selfe, a sanctified Country, a garden of spices, a feild that the Lorde



*bath bleſt*, as hauing the true worſhip and feare of the Lord, and the booke of the Law of God to direct both the king as touching his ordinances, and the people concerning their obedience: where the king is not as in other countries, only *mutorum*, for outward and bodily defence, but *sacrorum* also, to see to the honour & service of God,

4. Super v-  
niuerſū Iſr

*Rex idem hominum Christi q. sacerdos.*

There yet remaineth a fourth point to make vp a quadrate and perfitt honor of the king, & blessing of God vpon him. and that is *super uniuersum Iſr. over all Iſraell*. There are, that are but *reguli*, or *regij*, βασιλιδι as the 4. of *Iob*. such as in likelyhood were the 31. Kings that fought against *Iosuah* 12. *Ios.* & those other five that Abraham followed and put to flight only with his household seruants, and in the opinion of some writers, the 3. frendes of *Iob*, and those 3. suppoled kings of *Colen* of whom *Cæsar Baronius*, (the *Cæsar*, & *Dictator* of writers, as one tearmeth him) reporteth, that by an accustomed phrale of scripture they may bee tearmed Kings, as Lords are wont to be of seuerall townes, and citties. *David*, far differently, is king *ouer all Iſraell*. Not as *Charles* the 7. of *France*, beeing excluded, the rest of his Kingdome, was called in sport *Rex Biturigum*.

*Rex sine terrâ,*

not as *Saul* at the first, when but a band of men followed him, whose hart, the Lord had touched, the other asked, *how shall he saue vs?* Not as *David* himselfe whilst *Iſboſeth*, vſurpeth against him: *David* is King *ouer all Iſrael*. So as hitherto he is, I. a principall man, a go

1. Sā. 10. 27

uernour, and superiour, bycause *super*; 2. a principall superiour, a King, because *regnauit*; 3. a principal king, because *super Israel*; 4. an absolute monarke, a sole and a whole king, because *regnauit super uniuersum Isr.* These are the 4. wheelles, whervpon the heighth of his honor runneth: witnesse the Lord himselfe, when he capitulateth with him. 2. Sam. 12. 7. after this manner. *I haue anointed thee king ouer Israell, and haue giuen thee the house of Israell and Iudah, & si parua sunt ista*, if this bee too little (as indeed, it was very great) then I wil giue thee much more.

Person.

1. Sa. 17. 11.  
1. Sa. 18, 18

1. 23.

Now we haue seene the honour, let vs a while examine the person, on whom it is cōferred. *Regnavit super uniuersum Israel*, who? *Filius Isai*. The Son of Isai. Where is *Jonathan* the meane time, or some other of the Sonnes of *Saul*, the king his predeceffour? at leastwise, a man of the tribe of *Beniamin*, from whence their first king was taken? Who is this *Isai*, that his Sonne should be aduanced to the kingdom? The most that I finde of him in the booke of God is, that *he was an Ephrathite of Bethleem Iuda, et erat vir in diebus Saul senex, & gradatus inter viros*, that is, at the vttermost (with the helpe of the English marginal note,) *accompted among them that bare office*. David himselfe when first the eldest daughter of *Saul*, *Merab*, was proffered vnto him at his combate with *Goliath*, asked, *Quis ego sum? VVho am I? or what my condition, or what the kinred of my father in Israel, that I shoulde be sonne in Law to the King?* Afterwardes when *Micahol* was designed to him and the seruants of the King were sent to proue him, his answere was, *seemeth it a*

small



small thing unto you to become sonne in law to the king? *Ego autem sum vir pauper & tenuis.* To conclude, The Sonne of *Isai*, grew in the end, to be a proverbe and word of reproach, as in the speech of *Saul* to the *Beniamites*, *Heare now yee sonnes of Iemini, will the sonne of Isai giue every one of you fieldes and vineyards, &c. that yee haue all conspired against me?* So Doeg the *Edomite*, when he complained of *Ahimelech* & the Lords Priests. *I saw (said he) the sonne of Isai there: it was the best title he would vouchsafe him.*

1. Sam. 22. 7

ibid. 9.

David filius Isai.

But admit, the sonne of *Isai* must be king ouer *Israell*. Why *David filius Isai*, this sonne of *Isai* more then all the rest? If *Eliab* the sonne of *Isai*, in whom *Samuell* the Seer saw enough to enable him to the kingdome, surely the anointed of the Lord is before him, his primogeniture, stature, many things making therevnto, or if *Abinadab* the lecond, or *Shammah* the third, or any one of the eldest, it might lesse haue beene wōdred at. *Are there no more but these?* said *Samuell*; the father answered, *Adhuc reliquus est parvulus, & pascit oves. There is yet behinde a little one, that keepeth my sheepe.* But that gleaning, is more then all the other haruest: *reliquia salvabuntur, & reliquia regnabunt.* This same *reliquus, & parvulus, & pastor ovium*, this little, and least, and absent, neglected, vnsanctified, not called to the sacrifice, scarce euer thought vpon, must be king ouer *Israell*. So the Lord himselfe putteth him in minde of the best that he saw in him, *Ego tuli te de pascuis sequentem greges.* What shall we say to this, but that he who is *rex regum, & dominus dominantium, & Deus Deorum, ensentium, and causa causarum,*

1. Sam. 16. 6

2. Sam. 7. 8

Eccles. 10.

40. Efd.

God and Lord ouer all, & as *dominus vita*, to giue vs breath and being, so *dominus gloria*, to bring vs to promotion; hee whole throne is the heauen of heauens, and the earth his footstoolle, whole garment Majesty, and his diademe perfit beauty, and the sceptre of his kingdome, a sceptre of equiry, who sitteth vpon the circle of the earth, and diuideth this *punctum* among the sonnes of men, whole priuiledge and right vauquestionable, is, *per me reges regnant*, & his might vnconquerable, *Dominus regnavit, irascantur populi*. The Lord is King be the people never so vnpatient; hee that putteth downe the mighty from their seat, & exalteth the humble and meeke, that setteth seruants on horse backe, and maketh Princes to walke on foote, which lifteth the poore out of the dust, & placeth them with the Kings of the earth, which weigheth the Kings in a ballance, and findeth them to light, and maketh the iudges of the earth vanity, nothing, as if they had neuer beene planted, neuer sowne; Finally, hee at whose secte, the Kings in the Reuelation cast downe their Crownes, as if in effect they saide, *Non nobis Domine non nobis*, Lord these are not ours, wee tooke them at thy handes, thine is the kingdome, and power, and glorie, for euer and euer: I saie, hee that is all in all, to shew the libertie of his actions and soveraigntie of his power, and that promotion cometh neither from the East, nor from the VVest, but from himselfe alone, chooseth the weake things of the worlde, to confounde the strong, &c: and things that in comparison, are not, to bring to nought things that are. If *Jonathan* had beene elected to the king-

dome,



dome, hee might haue saide, *Dignitas mea electa est*: if *Eliab*, *atque mea electa est*. God respecteth neither. VVith him are olde and young, noble and ignoble, weake and strong, all alike. For as hee giueth the place, so grace also; annointeth both with oile, and with his Spirit; inuesteth into honour, and inspireth with abilitie for gouernment, both at once. For so it is saide, that *from that date forward*, (that the oile was powred vpon his head) *the Spirit of the Lorde prospered or grewe exceedingly, vpon David*. Meruailous is the dispensation of God in the disposition of earthlie kingdomes. Some reigne by V. surpation, some by election, some by succession, some by acquisition and purchase of sworde, some by sortition or augurie, some by imposition from men, as *Herode* was put vpon the Jewes, others from God, as *Saul* appointed ouer *Israell*. Some are borne of Kings, and no Kings: other, Kings, that had not Kings to their Fathers. Some, *nati ad regnum*, heires apparant to the Crowne, yet misse it, others, *nati regno*, of whom the world neuer thought. The wheele of Gods providence is euer in motion, and holdeth a strange course, according to the verse: *Regnavi* (saith one King in his declination) *regno* (saith another in his possession, and at the height of the wheele) *regnabo*, (saith a thirde in his ascension) *sum sine regno*, the fourth cast out of his kingdome. *David* was neither, *natus ad regnū*, borne to a kingdome, nor any Son of a king, had no one suffrage in election, pretended no title to succession in the earth, much lesse sought to be king by intrusion, yet by imposition and

Vers. 27.

Abulen.

10. Eccle.  
Petrarch.

ordination from God, is appointed king ouer *Israell*. Hitherto you haue heard, 1 that the sonne of *Isai*, 2. *David* the sonne of *Isai*, 3. was ouer, 4. reigned ouer, 5. *Israel*, 6. all *Israel*. It followeth. And the space that hee reigned ouer *Israell*, was 40. yeares. seven yeares reigned he in *Hebron*, and 33. yeares reigned he in *Ierusalem*. So as, he not only reigned, but reigned long, to weete, fourty yeares, the time alowed by God, to many, the worthiest Judges and kings. *Gedeon* iudged *Israel* 40. yeares, *David* was king 40; *Salomon* his sonne 40; *Asa* 40, *Queene Elizabeth* 40 & vpwardes; our Gracious Soueraigne that now is, ouer Scotland alreadie 40 with aduantage. I hope our Kalenders, and Chronicles, shal report to posteritie, ouer England, no lesse. Amen. *sic loquatur dominus Deus domini mei regis*. It was the word of *Benaias* 1. Reg. 1. 36. *Saul* Act. 13. is also laid to haue reigned 40. yeares, but by the iudgment of the learned, twenty of those yeares must be accõpted to the iudicature of *Samuel*. It is a signe that they honored *patrē saculi* the father of eternitie, & with their gouernmēt blest their mother, & native country, that their daies were so lōg, not only of life, but of reigne, in the Land which the Lord their God gaue thē. *Omnis potentatus vita breuis*, saith the sonn of *Sirach*. *Hominum breuis, regum breuior*, and (by later experience it was found) *pontificum breuissima*. Men liue not lōg, kings a shorter time, Popes, shortest of al, of some of which might be verified (as *Tully* somtimes spake of their Consul) *habuimus vigilantes pontifices*, they skarle euer slept in the rouse. *David* by the fauour of God, both liueth, and reigneth long. For the clearer



distinction, and elucidation of the times, it is added, *seauen yeares in Hebron*, which was as it were, the childhood, and apprenticeship of his gouernment; (the storie addeth 6 moneths more, but *scriptura non curat de minimis*: albeit there were some kings, that attained not to his 6 monethes, for *Shallum* reigned but a moneth, *Iehoiakim*, but three, *Zacharias*, but sixe: & I could name you wel nigh seauen Kings, that fulfilled not his seauen yeares: *and three and thirtie yeares reigned he in Ierusalem*, that is to saie, built his tabernacle in the sun, which was but that iust time, that he liued and raigned vpon earth, *cuius regnum is regnū in saculum, & dominium eius à generatione, in generationem. Et mortuus est*, and he died. I haue noted vnto you strang compositions before. *The sonne of Isai* reigned, whose familie was not so high; and *Dauid* the sonne of *Isai* reigned, whose person was not so lightly. but the straingest of all is behind, the composition & conglutination of the 2 principal verbes in my Text, *Regnavit & mortuus est*: reigned & yet died. For doe kings die? *terreni moriuntur Iones*? whose eares are beaten with daily acclamations in their courts. *O king liue for euer!* for whom their people powre forth, their continual supplications, *God saue king Dauid, God saue king Salomon*? whole life, and saluation, they sweare by (by the life of *Pharao*) as they would sweare by the liuing God, *viuit dominus*? wherof *Tertullian* taxeth the *Gentiles*, *Citiùs apud vos per omnes deos quàm per unum genium Caesaris peieratur?* Certaine it is, these also dy. *Regnavit* is a reigning worde in my Text, as beeing fowre times repeated, in euery seuerall member ther-

2. Sam. 5.  
Abulen.

145. Psal.

vers. 18.

42. Gen. 15

Tertul in  
Apolog.

of: for example, he *reigned* ouer Israel, and the space that he *reigned*, & seuen yeares, *reigned* he in *Hebrō*, and 33. yeares *reigned* he in *Ierusalem*. If the Latitude of his rule could not secure him (*super vniuersum*) me thinketh the Longitude & continuance, might haue prescribed for him (40. annis) if *Hebrō*, the daughter, & one of the princesses of *Iudah*, were to weake, yet *Ierusalem* the mother, & Empreſſe of the earth, might haue protected him. But hauing reigned thus *far*, and thus *long*, thus quietly in *Hebron*, and thus gloriously in *Ierusalem*, yet *mortuus est*, he died. Death spareth none,  
*Sceptra ligonibus aquat.*

3. lob.

9. Trip.  
hist. 30.

Ibid. cap. 32

81. Psal. 6. 7  
Orat. 12.

ſhe ſeeth no difference, becauſe hir eies are out. One calleth hir *auaritiā impudent*, for vſing beſt and worſt alike, *Paruus & magnus ibi ſunt. there are the great & ſmall.* *Constantinus imperator & famulus meus.* ſaid *Nazianzene*; *Oſſa Agamemnonis & Therſitis*, high and low, mingled to gether, without difference. If you wil know the reaſon, it is that which *St Ambroſe* giueth to *Theodoſius* the Emperour, after the murder of 7000. at *Theſſalonica*, *Coequalium hominum principes ō imperator & conſeruorum*; O Emperour!, thou art Prince ouer men, thy equales in nature, and fellow-ſervants: that which *Macedonius* the Eremite deliuered to the officers of the ſāe Emperour, whē they were ſpeeding to *Antioch*, about a like errand, *Dicite imperatori, non es imperator ſolummodò, ſed etiam homo*; Go tell the Emperour, that he is not only an Emperour, but a man alſo. I haue ſaid you are Gods, but yee ſhall die like men. *Nolite de Rebus mortalibus immortalia cogitare.* *Nazian.*

Thus



Thus farre of these two, *regnauit & mortuus est*. But is there an end of him? *Quod mortuum, mortuum?* Is that that is once dead, euer dead? *Perijt memoria cū sonitu?* Is euerie liuing dog better then this dead Liō? Is he dead and buried in the land of forgetfulnes & his honour laid in the dust with him? Saith the Epicure a- right, There is one condition to the wise & foolish, to man & beast? Or as *David* asked cōcerning the death of *Abner*, *Died Abner as a foole dieth?* So alke I, on be- halfe of *David*, died hee an ignominious & disgraceful death? He died indeed, and death was aduanrage vn- to him. What other rest to the troubles of his life? *Post omnes procellas vnus portus mortis*, he died, and pretious in the sight of the Lorde, was the death of this Saint. *Sancti* and *uncti*, an anointed Saint. *Mortuus est*, that is, *emeritus est*, he hath fought his fight, & hath had his passe, *Nunc dimittis*: but hee is spiced with odours and perfumes after his death, and accompani- ed to his graue with foure or fiue of his deare friends, and indiuiduall companions, which honour his exe- quies and funerals, more then all the solemnities can doe, *quas mortui mortuis præstant*, and make his death as renowned and celebrious to the world, almost, as e- ver his life and reigne was. These are 1. *Senectus bona*, a good age. 2. *fulnes of daies*. 3. *fulnes of riches*. 4. *fulnes of honour*. 5. *succession of his owne bowels*. *Mortuus est & quasi non est mortuus, quia reliquit similem*, *Salomon* his Sonne is king after him.

Happyly when you heard of his death, you might haue imagined some hasty and vntimely end. No, but as a ricke of corne, that is brought into the barne in

2. Sam. 3. 33

Naz. Orat.  
40.

- due season, in his olde age, which of good is the best age. *O veneranda Senectus, indignus ad te pervenire, qui metuit indignus pervenisse, qui accusat.* Or, the life
2. that he led was a wretched and loathed life, according to the saying of the wife, *Non ille multum vixit, sed diu fuit*, it was not a vitall life, much like the Mariners at sea, that is tossed vp and downe, and riddeth little ground, *Non ille multum navigat, sed multum iactatur.* No: but in *Senectute bona*, in a good, quiet, peaceable olde age. Or, the time that he spent vpon earth,
3. was worthlesse and base: he not empty of daies, but his daies empty of him. He past thē in ease and idlenes  
*„ telluris inutile pondus.* No, he was full of daies, bestowed them on the welfare of his people, and service of Gods Church. Or, it may be he died a beggar,
4. left his kingdome a province, and tributary, his people seruants, and bondmen, his children eunuches: No, but *rich*, and full of riches. Or, he died *optantibus cunctis*, no man lamenting his death, *Ah our Lord, Alas for our king*: No, but *honoured*, and full of honour. Or
5. lastly, his candle went quite out at his death, and his memoriall became as the dunge: No, for *Salomon his sonne reigned in his steede.* This last, of successiō, is the later person and part of my text, therefore I forbear it to his place. But the other fowre (for *senectus & bona* are both in one) *good age, fulnes of daies, of riches, and honour*, are like thole fowre bearers 2. *Marc. 3.* Which carried the bed of the palsey man, so these the coffin and herle of *David*, and bring him to his last home, 1. *senectus bona*, from nature, he liued long, 2. *fulnes of daies*, from vertue, he liued well: 3. *fulnesse of*



*riches* (they will commonly say from fortune, we saie) from prouidence, 4. *fulnes of honor*, from opinion and estimation of the world.

Many neuer see the face of old age, they die young and vnripe, in the flowre and strength of their race. *Primogenitus mortis*, the first begotten of death, or some one of his eldest and forwardest sonnes assaulteth the in their prime. Good *Iosias* died not in his bed, nor in the heighth of his age. But say they reach home to olde age, which is, *secundum naturam*, and *ineuitabilis*; a man that is suffered to liue, groweth old by course, & shall die of age, yet they obtaine not *senectutem bonam*, a good old age, it may be *Senectus mala: ipsa morbus*, it selfe without other sicknes, *Onus 80. annorum*, as shee spake in the Comedy, a burthen and lading of fourescore yeares, wherein they become *sibi metipsis graves*, burthen some and irkesome to themselues. It was old *Barzillai* his complaint to the king, I am this day 80. yeares old: Can I discerne betweene good & euill? Hath thy seruant any tast, &c. *VVhy should thy seruant be a burthen to my Lord the King?* *Afa* was old, & in his old age diseased in his feet, & his disease was extreame. Many haue *senectutem bonam*, but not *bonum senectutis*: when the haruest of their yeares is come, they yeelde not those fruits to themselues of patience and pietie, to the world of wildome, and vertue, they should doe: but according to the prouerbe, *senex est, & non est*, they are and are not old, old in yeares, but *pueri sensibus, pueri moribus, pueri centum annorum*, children in vnderstanding, manners, experience, *elementary senes*, old men not out of their first rudiments,

1. In. Senectute,

Bon2,

2. Sam. 19

2. Chro. 16  
1. Reg. 15.

2. Pienus  
dierum

now beginning to learne; in whom though there be not *pueritia*, there is *puerilitas*, that is, they are full of daies, but empty of goodnes. So were, *Ieroboam*, with many others, *inveterati dierum malorum*, old enough, but voide of grace.

3. Pl diuitiarum.

Allow all this, they are blest with *age*, and *good age*, and *fulnesse of daies*, strength of nature, quicknesse of sense, vigor of minde, yet they want the goods (vsually and vulgarly called) of *fortune*. And what more miserable according to the proverbe, then *νενυ ἀπογος*, a penurious olde man? Especially a King, that is, *affixus fastigio*, bound to his state, and must euer abounde as a king? VVhat a dishonourable exigent was *Ezekias* driuen to, when to performe demandes, to the King of *Assur*, hee was enforced to sende him the treasure of the Kings house, yea the treasure of the Lordes house, and to plucke of the plates of the Temple dores, and coverings of the pillars? The like did *Iehoaash* before to *Hazael* King of *Aram*, *Ereptum principi illud in principatu beatissimum quòd nihil cogitur*, thus the libertye of a King, one of the fairest gemmes of his crowne, is taken from him.

2. Reg. 18.

1. Reg. 12.

4. Pl ho no  
is.

But graunt them to bee rich also. Yet misse they *honour*, (which was the only thing that *Saul* requested of *Samuell*, to honour him before the people;) and leaue their kingdomes, as some of the Popes are laide their Sees, who were then accompted good, when they did nothing memorable, neither good nor euill. *Bonus Pontifex, nihil memoriâ dignum reliquit*: and alike, *Nisi podagram habuisset nesciremus*, but for the

Benedict.  
minius.



gowte, wee shoulde not knowe that euer hee was Pope. *David* hath all these together, *Aristotles* felicitie, cumulated and heaped vp, of all kindes of goods, of bodie, minde, and fortune. Hee dieth *olde*, and in a *good olde age*, in the iustest point & periode of age, in his threelcore and tenth yeare, neither sooner, nor later, but the verie middle and umbilicke of natures prefinde time, *olde*, not ouer *olde*, *vetus* not *vetus*, a right *capularis senex*, *τυμωξιμος*, then, and not sooner, ripe for his graue, yet of quicke senses, that hee may truely saie, *cum infirmior, fortior sum*: besides *full of daies*, profitable to his Countrey, and seruiceable to Gods Church all his life long, a man after Gods owne heart, and *pleasing to his people*, (saith the storie) *in all that hee did*. Hee was full of his *nightes* to, hee spent not them amisse: *Everie night wash I my my bed*: I may adde, full of his howres, *In the morning, at middaie, and in the evening*, wil I praile thee. And, not rich alone, but *full of riches*, *satur*, as one that desired no more; Looke vpon his offering towards the Temple of the Lorde in this verie Chapter, whereof hee witnesseth, *de peculio meo*, all this haue I giuen of mine owne store: and lastlie, *full of honour*, so that the name of *David* was vled as patterne to all the good Kings of *Iudah*, that euer succeeded him, hee *vvalked in the waies of his Father David*. To which you may adde, as not the least part of his honour, that he was solemnly buried, neither in a dunghill as some, nor in a common field, as others, nor yet in a privat garden, nor in the sepulchre of his father and familie, but in the

Vers. 3

citty of David, and in a roiall sepulcher, appointed for the kings of Israel. So far of David. We are now come to the later person, and part of my Text.

1. Part.

*Et regnavit Salomon filius eius pro eo.*

Eccles. 10.

Sap. 4.

1. Reg. 4.

1. *Filius eius*, his sonne, in *bonis eius non luxuriabitur alius*, a stranger shal not revell in his kingdome. 2. *filius eius*, his sonne, that is, the sonne of a king. Blessed art thou o land, when thy Prince is the sonne of nobles. 3. *filius eius*, his sonne, the son of a wife, not a concubine, *Spuria vitulina, non dabunt radices altas*. 4. Salomon his sonne, not Ammon, his incestuous, nor Absolon his treacherous, nor Adoniah his ambitious sonne: Salomō the pacificus, king of Salem prince, of peace; Salomō the wise, able to speake of trees, from the cedar in Libanus, to the hylope one the wal, & of beasts, and fowles, and creeping things, and fishes, wiser thē al the children of the east, and the wisemen of Egypt; Salomon the learned, the speaker of sentences, the divine, the writer of books, the preacher, the mirrour of al earthly princes. 5. No marvaile that of him it is said, *regnavit pro eo*, he reigned in his stead, not onlie, *post eum*, after him, to take his predecessors place, so did Manasses for Ezechias, a bramble, for a vine, so Jehoaz, for Iosias, *rex magis hoste nocens*, so diuers the like Kings, the bad, in place of the good, spottes, for starres, but *pro eo*, for him, to supply the misse, of their former king, to stand vp in the gap, that the losse bee not seene, that whither David, or Salomō, be king, they finde no difference, al seemeth one to thē, The rule is, *Iniquiores sumus erga relictos, amissorum desiderio*: and *Sublatum ex oculis quarimus*: as hee that digged, and



(kraped at the graue of *Antiochus*, being askt what he did, answered *Antiochum refodio*. I would faine digge vp *Antiochus* againe, wee saie, the former, euer the better, here is it not so, for *Salomon filius pro eo*, *Salomon the sonne*, is in his fathers stead.

I haue not spoken vnto you, in the riddle of *Samsō*, nor in the parable of the woman of *Tekosh*. My trumpet hath not giuen an vncertaine sound. The book of my speech was not clapt, he that ran, might read, & vnderstand, what my meaning was. *Mutatis nominibus*. *Israell*, is this Isle, *Dauid*, was Elizabeth, and *Salomon*, is our Soueraigne, that now reigneth.

It agreeth wel with my Text, that as *the sonne of Isai*, so the daughter of king Henry (therein she excelled *Dauid*, shee was the daughter of a puissant king;) & as *Dauid* the son of *Isai*, so *Elizabeth* the daughter of King Henry, the third, the last, the vnlikeliest, a brother and sister, betweene hir and the Crowne; and as *Dauid* from the sheep-fold, so *Elizabeth* from a prison, & frō a state worle then a milke paille in Woodstock-parke. --notwithstanding al this *Reignea*, & wel worthy to reigne, a queene ouer men, a queene ouer queenes, a queene ouer hir selte, because a maiden-queene: *virtus tua meruit imperium & virtuti addidit forma suffragium*; what wanted shee either to body or minde to make hir an absolute queene? and shee reigned *Over all Israell*, ouer all hir dominions at once, without any difference of *Hebron* or *Ierusalem*, an absolute Monarke, and Empresse frō the first to the last: therein shee ouergoeth *Dauid*. And the space that shee reigned, was aboue fortie yeares, therein also

Applicatio.

1. The daughter of K. Henry.  
2 Elizabeth the daughter.

3, Reigned.

4 Over, all.

5. 40 yeares.

she exceedeth *David*.

6. & she died.

*Et mortua est*, and she died. And, o yee my senses, & meditations, dy with hir death, thinke not of it. & the, the harp of my tongue, be hung vp to the rooſe of my mouth, and ſound not, hir being in *Babylon*, lying in a ſtrangeland. Silence, admire, & adore hir, whom noe ſpeech can Honour. She died, & ſo did *David*, & *Salomon*, before hir, ſo hir father, and Grandfather; ſo al the kings, and kingdomes, monarkes, and monarkies, of the earth; ſo the Phenix of womanhode, the virgin mother of Chriſt, ſo Chriſt, the ſauour of the world, the virgin ſonne, of that virgin mother. But ſhe died as *David* did.

7. In age.

In ſenectute, hir old age, the 70<sup>th</sup>. yeare of hir life, ſhe wanted but halfe a ſtep, as it were, 5. or ſixe monethes to the full end of hir race. And

8. A good old age.

In *Senectute bona*. Therin, ſhe, before *David*. Clothes could not warme him, and they were driue to provide him a nurſe, to cheriſh him. It was not ſo with hir, ſhe died before ſhe was old, *hir ey was not dymme*, *hir natural force not abated*, which was the bleſſing of *Moses* 34. *Deut.* and of *Caleb*, 14. *Joſua*; who being foure-ſcore and five yeares old, was that daie as ſtrong, as when *Moses* firſt ſent him to view the land. *Ful of daies* and *J* as ful of matter. My ſpirit within mee, compelleth mee to ſpeake, but where ſhal *J* firſt begin, or how ſhal *J* make an end? As thoſe that drawe the whole world into a map, doe it *aliquanto detrimento magnitudinis, nullo diſpendio veritatis*, ſo all *J* can do, for this preſent, is but to point at hir principal, and princely, nay heroical, and heauenly vertues. Hir Maieſtie and

9. Ful of daies.



presence meete for a Queene, (*αἰγιον τὸ εἶδος ἡ τυραννίδος*)  
 hir wisdom, learning, knowledge of tongues, elo-  
 quence, moderation, clemency, iustice, temperance  
 (I thinke as of anie prince vnder the rooffe of heauen)  
 chastity, magnanimity, puissance (more then credible  
 in hir sexe) piety, loue towards hir country, hir God,  
 were they hir true inherent graces, or are they my en-  
 forced glosses & fictions? The very malice of enemies  
 that sought continuallie to contract & abbreuiate hir  
 daies, was an argument of their *fulnes*, because shee  
 was *melior quàm uiuere expediebat*, to good for them  
 to endure, through the abundance of hir vertues. All  
 these, I am forced to passe ouer, *non ingratus sed op-  
 pressus vincor magnitudine*. I am ouerborne, with nū-  
 ber and greatnesse.

*Singula complecti cuperem, sed densior instat  
 Gestorum series.*

*Riches*, is the least of al others, though she lent her  
 neighbours abroad, borrowed not, and both kept, and  
 left, a magnificent state, yea & supported states, holpe  
 to releiue kings, patronized Countries. For which, &  
 for al the rest, hir *honour* shalbe obscured & darkned,  
 when sunne, and moone shal haue noe light. Black  
 vapours, and fogges of *Egypt*, wil rise vp against the  
 sunne, dead flies, wil atteint the swetest ointments of  
 Apothecaries, and dead dogges, haue not spared to  
 revile *David* himselfe. Some haue sought to dishonor  
 hir, both with lipps, and libells, whole tongues haue  
 beene red hot at the fire, and their pennes, deep dipt  
 in the brimstone of hel. *The Lord rebuke them*. But  
 such honour, had this Angel on earth, whilst she liued

10. of riches

11. And ho-  
 nor.

and now Saint in heauen, that the ey, that saw her, blest hir, and the eare that heard hir, gaue witnesse to hir, and as if Christe do ne were to skant a bound, for hir glory, Turkes, & Mores renowned hir. To strangers of al sorts, it seemed some part of their earthly happinesse, that they were able to saie, *Romam vidi, Theodosiam vidi, vtrumq; simul vidi*: I saw England, I saw Q. Elizabeth, I saw them both together, a glorious Queene, a flourishing kingdome.

*Lenior cippus nunc imprimat ossa.*

Her bodie is in the sepulchre of kings, hir bones in their chamber of rest, hir soule with hir God, hir name in the booke of life, hir crowne in heauen, hir inheritance with Saints, hir remembrance on earth, hir glory with hir people, and the sweet perfume, of hir fame and renowne, shal fil the whole house of this land, to daie, and to morrow, and in the daies, of our childrē children.

Vpon the death of our *David*, there were that had prophecied of vs, as sometimes they did of the Christians, *Ad certum tempus sunt Christiani, postea peribunt & redibunt idola*. Protestants shal not long be. The Gospell shal downe, and the Masse vp againe. St. *Austin* answereth them, *Verum tu cum expectas miser infidelis, ut transeant Christiani, transis ipse sine Christianis*. Thou perishest (wretched dog) the Christians abide will. *Inimici Dei mentiti sunt ei, thus the haters of God are found liars vnto him*. When God and nature had wrought their worke, in closing vp hire eies that was the eie and sparke of *Israell*, what could God and Grace haue done more, to haue closed vp our

In Psal. 70.

31. Psal.



wounds whereof we were bleeding, and might haue bled to death, then that *Salomon hir Son shoulde reigne in hir stead?*

Mortuus est & regn.

My text maketh hast to succession, *David dieth, & Salomon reigneth*, no *interregnum*, or space betweene: both are embraced in the same periede, only a small point to distinguish them. *Ruit super imperatorem imperium*. A kingdome cannot stande without a King. The euer waking prouidence of God, hastened no lesse for vs, *Mortua est, & regnavit*: One and the selfe-same morning about the thirde watch of the night, saw the falling of a *great Prince in Israell*, within an howre or two of the sun, saw not the dawning, but the faire rising and appearing of another.

„ *Sol occubuit, nox nulla sequuta est.*

*Hir Sonne reigned*, No stranger vnto vs, no sonne nor daughter of Spaine, nor Sonne from that *Sonne of perdition*, no Catholicke King (as they falsly vsurpe the name) but borne in the same continent, descended of the same bloud, knowne by the same language, bred in the same religion. And though not *filius uteri* (for hir *pignora* were hir *merita*, hir vertues hir issue) yet *filius regni*, the next to inherit the kingdome. I haue heard from an honourable person (whose wisdom and fidelity I rest vpon) though shee were euer tender and sparing in that point, because *solem Orientem omnes*, we are all prone to worship the sun rising, and *ambulant omnes cum adolescente secundo, qui consurgit* PRO BO, that being asked not many howres before hir death, who should succeed hir, in hir throne, shee answered, No *filius terra*: who then? None but a King:

2. Reg, fili-  
us.

3. Sa'omō  
filius.

4. Eccles.

1. Reg 2.

4. Pro cā.

what king? VWho but the king of Scots, the right was his, as much as to saie, *Salomon filius meus*, as when *Bethshabe* came to *David*, not long before his end, & said vnto him, My Lord o King, the eies of al *Israel* are vpon thee, *ut indices eis, quis sedere debeat in solio tuo*; and *Nathan* seconded hir, My Lord o King, hast thou said, *Let Adonias reigne after mee?* the king answered *Bethshabe*, *Salomon filius tuus regnabit post me: post me, & pro me.* after me, and for me, that I bee not mist. It is true, that through the vse of so many Halcyon yeares, we were growen to a great daintinesse. *Sic imbuti, ut non possemus nisi optimū ferre*, so long inured with an excellent Queene, that none could haue liked vs, but as excellent a King. What shal I then say *Mortua est & quasi nō est mortua, quia reliquit simile? plus quam similis hic.* „ *preteritis melior, venientibus author*, a paragon to those that are past, a patterne to al that shal come after.

5.

1. Chr. 29.

I could leaue my Text behinde in a number of circumstances. For *Salomon filius*, in my Text, was *Salomon puer*, *Salomon very yonge*: *Salomonem filium meum elegit deus adhuc puerum & tenellum*, and you knowe what that meaneth, *Dabo pueros principes eorum* 3. *Esay*, but *Salomon filius* in my application is *Salomon vir*, *Salomon a man*, in the *pe fit aquilę brium* and stablest state of his age, and both *ἀνὴρ* and *ἀνὴρ* a man, and a king, of ripest perfection, as heuing sitten so longe at the sterne of a mightie kingdome. *Salomon filius* in my Text, was but *filius*, a sonne, no othe: sonne from him, but *Salomon filius* in my application, is *Salomon pater*, a father of ma-



ny children, of either sexe, whom hee may liue by the will of God, to make princes ouer diuerse nations.

*Loquutus es Domine Deus de domo servi tui in longinquum.* VVee trust Lorde thou haste spoken of the house of thy seruant, for manie generations to come,

2. Sam. 7.

„ *Et captis non deerit fascibus haeres* that *Shiloh* shall come againe before the sceptre of our *Israell* shall depart from one of this line.

*Salomon filius* in my text, *regnauit pro eo*, a man for a man. *Salomon filius* in my application *pro eâ*, a man for a woman. Is that nothing? Though, *nec Census nec sexum eligit Deus*, God is not tyed to sexe nor substaunce, and wee shall neuer repent vs that our leader so many yeares was a *Deborah*, not a *Barak*, and amongst the daughters of men, I thinke the earth neuer bare a worthier, but hir, that bare the Lord of heauen and earth, yet *ceteris paribus*, τὸ ἄρτιον τῆ φύσεως τὸ διὰ τοῦ ἡγεμονικῶς πλεον, nature hath more enabled the stronger sexe to vndergoe this burthen.

Arist. Pol.

But the summe and comprehension of all is, that this *filius* is *Salomon filius*, *Salomon* hir Sonne. That is, *Rex pacificus*, a verie *vinculum pacis*, *communis terminus*, betwixte nation and nation, that hath pulled downe the wall of partition, and is come ouer on this side of *Jordan*, and planted the Tribes of his *Israell*, his people on both sides the riuer, and ioined not Roses, but Realmes together, the *Augustus* of this latter worlde, that hath broken swords into sithes, & speares into Mattocks, the stiller of wars & extinguiher of rebellions, *nec timens bella nec pro-*

3. Salomô.

*vocans*, seeking after peace, not shunning his enemies. Againe, *Salomō the wise*, a Prince of incōparable wisdom. As that queene of the South came to the other, so this Queene of the North (hir selfe the wōder of the world) might haue stood & wondred at the wisdom of this *Salomō*. Hath he neuer spoken sentences, & parables, and reasoned of trees, & beasts, and birdes, like an other *Chrysippus*, *de quālibet re propositā*, rather a right *Salomō* indeed? hath he neuer opened his mouth in Parliament, & held the eares of his Nobles, & Cōmons, with the cheine of his tongue, not lesse then some howres together, without intermission, and that with truer & purer eloquence then euer *Tertullus* did, & delivered not opinions, but oracles, of the most important affaires? Neuer sitten in counsell and overlooked his eies? Never beene present, as great Constatine, at the conferences of his Bishops, not an hearer, but a iudge & decider of controuersies? Haue we not heard him in this place affoiling arguments, defining states of questiōs, in both your Philosophies, law, physicke, diuinity, not without astonishment of your selues the professors? Js there almost a worthier & prompter textuary in the world (witnes his dayly & howrely ejaculations) in that booke of the Law, which by the law of the Lord ought neuer depart from the hand of a king, & for which he should euer be calling *Damagistrum*? hath he never written bookes, yea and interpreted, commented vpon the holy scriptures themselves? VVhat can I adde O *Salomon* the learned, the Philosopher, the Diuine, the Writer, the Ecclesiastes, a *Salomon* in all points.

17. Deut,



To omit his theories, with manie experiments & proofes, of his practick wisdom, wherein hee hath abounded, since he came into this land; the interpreting of that *Caiphās*-like prophecy (in the hart of him that wrot) but happy & evāgelicall letters (as the goodnes of God disposed thē) against those bloudy daies of *Pur*, (it was a *ᾠδὴ* indeede, wherein *pulvis pyrius*, had the cheefe part) and out of a blase of paper, collecting a blast of that neuer enough abhorred, abominated powder-treason, I take not to bee lesse, if not much more, then *Salomons* doome betwixt, the 2. harlots.

*Postremò adhuc nemo extitit, cuius virtutes nullo vitiorum confinio laderentur. At principi nostro quanta concordia, quantusq; concentus omniū laudem, omnisq; gloria contigit?* Of those many vices, wherein Princes take a liberty, and sin by authority, „*quā iuvat reges eant*, for wilt thou say to a king, thou art wicked? Or to Princes, yee are vngodly? The very wormes that growe out of their fulnes & affluence, the mothes that breed in their robes, what one can you reckon, that leaueth an aspersiō of scandall vpon his sacred and intemperate name? As for his many vertues, on the contrary, meet for a most honorable person & a thrice heroical king, if the tongues of men be silent, the trumpes of God and Angels shal sound thē forth. But, they say, we should praise a king, as we honor God, *sentiendò Copiosius quàm loquendo*, that is, the best defense I can make of my silēce or shortnes of speech. I will therefore spare your cares, & trust your harts to *make my ditch a sea*, & out of your conscience & knowledge of his vnvaluable worthines, each man in his private soule to fill vp

Plin 2. of  
Traian.

34. Iob.

the volume of his condigne prailes.

Auson. of  
Gratian.

For an end of all. *Vellem si rerum natura pateretur, Xenophon Attice in aum nostrū venires, tu qui ad Cyri virtutes exequendas votum potius, quā historiam com. modasti, cum dices non qualis esset sed qualis esse deberet. Si nunc in tēpora ista procederes, in nostro Iacobo cernerēs quod in Cyro tu uon videras, sed optaras.* If Xenophon were now aliue, to write the storie, hee should see that in King Iames, which he rather wisht, the saw in his Cyrus. He should see enough, and blessed be the name of God, we see so much, that we are wel content- ed to saie, *Nihil his bonis accidere posset, nisi ut per. petua sint.* Amen, amen *faveas beneficijs tuis,* be fauo- rable, o Lord! to thyne owne fauours, and adde con- tinuance, and perpetuitie, to thy blessings. *Fiat manus tua super virum dextratue, & super filium hominis quem confirmasti tibi.* Thy hand be ever vpon the man of thy right hand, thine anointed, chosen seruant, and vpon the sonne of man, the sonne of ancient kings, whō thou hast made so strong for thy selfe, thy Christ, thy Church, thy Gospel, thy People. Blesse him with all thy blessings of heauen and earth; blesse him at his go- ing out, and his coming in, waking, & sleeping; blesse his houle, and the houle of his Kingdome; blesse his vine & his oliue branches, his Lands, and his Seas, his warres, and his peace, his bodie, and his soule, his life, & his death; and blessed be thy glorious name, from this time forth, to the worldes end. *Amen.*

80. Psal.

FINIS





4476. b. 98  
4

THE  
FOURTH

SERMON PREACHED AT  
HAMPTON COURT ON  
*Tuesday the last of Sept. 1606.*

BY

JOHN KING<sup>H</sup> Doctor of Divinity, and  
*Deane of Christ-Church in Oxon.*



AT OXFORD,  
Printed by Joseph Barnes Printer to the  
*Univerſitie. 1606.*